

Mr. PRYN'S
Good Old Cause

Stated and *Stunted* 10. years ago.

Or,

A most dangerous DESIGNE,

In

Mistaking the G O O D,

By

Mistaking the B A D Old Cause;

Clearly Extricated and offered to the Parliam-
ent, the General Council of Officer's, the
Good People's and Army's imme-
diate Consideration.

Prov. 1. 17. *Surely in vain the Net is spread in the sight of
any bird.* Hebr. *begnene Col bagna Canaph*, in the eyes
of every Winged one; or, Vulg. Lat. *ante oculos gen-
natorum*, before them that have Wings.



LONDON,

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MA PRYNS

Good Old Castle

Printed and Published by J. B. B. B.

A most excellent and useful

and interesting work

by the Rev. J. B. B. B.

and of the Rev. J. B. B. B.

and of the Rev. J. B. B. B.

and of the Rev. J. B. B. B.



REV. J. B. B. B.

and of the Rev. J. B. B. B.

*Mr. Prin's Good Old Cause Stated,
and Stunted, 10 year ago.*

MR. PRINS Parts I much respect, (for Learning I love as my life) yet his Principles and Spirit I must reject, which render him (רִיב אִישׁ רִיב) litigious. It is a true Rule in Nature, that (*omnis invalidum est Natura quæsum*) a thing weak and unsound is ever quarrellome; yet for that a little matter, (as things now are) even a *Wisp of Straw* may kindle a great *Conflagration*; I would lend my hand (without any need I hope of other Art or Engine) to put out THIS, if it may but be accepted.

What *Silvanus* once said of an evil man, I may as fitly apply to this evil matter of Mr. PRINS PAMPHLET; *That is had been best of all to have never been born; or next to that, not to live at all, or to dye as soon as may be*: and I suppose the Gentleman (if he be not like the *Bustard* in a *Fallow*, that cannot raise it self (*sine Vi turbinis*) without the help of a *Whirlwind*) will be contented to let his SHEET pass for a WINDING-SHEET; seeing it is so well stitched and seamed along the side, and knotted at the head, with the flourishing Title of *The Good Old Cause stated*, &c. although the matter contained therein is but the Ghost or unfavoury Corps of that Cause, which hath been sentenced to death, and buried long ago; but is now anew conjured up to haunt us (we hope not to hurt us) with.

The Preface (out of Dr. *Bensons* Sermon in 4^o. on *Hos. 7. 7.* p. 84. where it is better applied) is the Proper Face of them who do use the utmost of their *Black Art* in the Nation, to raise up those evil Spirits once more (if the Lord prevent not) which have before put us into the highest Broyls. But for all this his new-facing of the *Old Garment* (Rotten as dirt, rejected long ago, for a Thread-bare, Base, and beggerly Thing, that would not hide our Nakedness, much less honour our Nation, or satisfy the best affected and soundest Integrals of it.)

I say, for all this it doth appear, that they are *wily Gibonites*, who by their wondrous *Stratagems* (in City and Country, in *Parliament* and *People*) had now now laid the *Plot* apparently, to beguile the *Commonwealth* (and our *Spirit* in us): yea, that they might the better effect it, they have brought out their mouldy *Bread*, Filthy, Nasty, Muddy Food, in their *late Books and Pamphlets*; yea, their *Old shoes and Garments* too, to delude the poor plain people with, in the sinister and *Sophisticated Reports*, which they make of the *Good Old Cause*, prepared for those *palats* that like that *bread* best, that is most *mouldy* and worm-eaten: but if Mr. *P.R.I.N.* will yet maintain his *Preface* as his fancy applies it, let him but remember with it, that the *Gibonites* were, for *peace*; came in *peace*, and submitted themselves cheerfully to *Jehovah* (and his *Jehus*) in the Government of the *Commonwealth*; as God's Institution; and then the Stone that he hath thrown at our *Rock*, (which is not as their *Rock*, *Deut.* 32. 31.) will certainly Rebound upon his own *Pate*, and pain him more then us. Due to the matter.

The Project or Design that is on foot to conjure up those *Malignant Spirits* again in the *Nation* (that have been so long, and (by the good hand of *Jehovah*) so wonderfully and happily allayed) shews it self in six several parts; by this one *Paper* dispersed abroad in Mr. *Prin's* Name.

I. His first design is to insinuate to the world, that our *English Commonwealth-Government*, is but a Conspiracy hatched and egged by the *Jesuites* and *Romish Gibonites*; to use his own words in several places in that one *Pamphlet* as p. 1. *This policy has for many years past been pursued by Jesuites and other Gibonites of Rome* ——— Whether this be not the present *Stratagem* of some *Instrument* or *Fraternity*, under the disguise of their maintaining the *Good Old Cause* (which in the margin he backs up with these words: *If they mean by this Good Old Cause their new Commonwealth, it was begotten but in March 1648.*) No Rational Man can question what he means. The present *Occor*, for the *Good Old Cause*, i. e. the *Commonwealth-Government*, declared and proclaimed in *March 1648*, he impeaches as the project of *Jesuitick Instruments*, *Romish Gibonites*, or of that *Fraternity*; which he undertakes to demonstrate in the subsequence of his discourse. So p. 7. *It is the old way which wicked men, the old Gnappeuder Traytors, have formerly troden; or finally,*

*finally, because at first so secret and promised, by certain crops
 it was sown into the Army and Nation from Jesuitical Se-
 minaries: Now what can be said more to render the Common-
 wealth most contemptible, odious, and Worthy of utter de-
 struction? And that this Seed is not sown onely by Mr. Prynne
 the Nation; to male-content, rancile and incense the people,
 and Rank the Well-affected with the Jesuites and Papists, as
 their Pupils (that the people might beat out their Brains in the
 streets) see another Champion for this ill Old Cause mounted
 bravely, and more eminent in the Nation for the Ministry; one
 who not only England, but other Lands may be apt to credit,
 or take upon trust the Report that he makes; he has enlarged
 (what is here asserted) in his Book called a Key for Catholicity,
 (viz. Mr. Baxter of Kidderminster) wherein he takes great
 pains to traduce and asperse the Commonwealth, and the most
 renowned Patriots of the Nation: it is a second Gangrenous
 worse then Edward his. Chap. 45. in the 36. detestation of
 Papists; (which being too large to transcribe) I must referre
 to; as in p. 321, 322. To vindicate (saies he) the Protestants o-
 pinion before all the world, and to all posterity, from that fact, i. e.
 the ODDUM OF KINGKILLING in England, which (he saith)
 was the JESUITES PLOT: it is most publicly known that both
 houses of Parliament in their Protestation, ingaged themselves and
 the Nation to be true to the King. 2. Managed the War for K.
 and Parl. 3. Took the Covenant to be true to the King. So in
 p. 322. In that it was known that the Army was quite altered;
 not only by a new-modeling, but by an intestine Jesuiticall cor-
 rupting of multitudes of the Souldiers; before this odious fact (of King-kill-
 ing) could be done. 7. And it is known the Jesuited part (that
 afterwards so many of them turn'd Levellers) drew into them the
 Anabaptists, Libertines, and other sects, upon a Conjunction of In-
 terests; and by many shrewd pretences, especially tying all together by
 the predicated Liberty for all Religions, &c. Who can read it
 without blushing and amazement! that such a Man as Mr. Bax-
 ter (whom I have ever valued) should so little value himself
 or his Calling! Was there no war waged since that for K. and
 Parliament? no Cause about for the People of God? or hath
 the Army and all been Jesuited since the New Model? and
 was that Act of Justice such an odious Fact in Mr. Baxter's
 eyes? why then did he hide it all this while? But he will say
 in:*

it now it seems, for in p. 324. *I do therefore leave it here to Posterity, that it was utterly against the Mind and Thoughts of Protestants, and of those they called Puritans, to put the King to death: and 12. evidences forementioned, are undeniable Arguments, that it was the work of Papists, Libertines, Fanatics, and Anabaptists.* So p. 355, 356. *Really, if you take either Fanatics or Levellers, who were the chief Agents, for Protestants, you may as well say Papists are Protestants.* With abundance more of such abominable stuffe, as makes it not onely a *Scandalum Magnam*, but a *SGANDALUM MAGNATUM*, very unflattery, and unimprovable for a Minister (that should be a Teacher of others) to abuse the dearest and highest WORTHIES of our Nation so, (seeing it is written, *Exod. 22. 28. Thou shalt not revile the Gods, nor curse the Rulers of the people*) and this to the great Reproach of the *Common-wealth*, the *Army*, the *Parliament*, and well-affected People (or of all that are against the *Bad Old Cause*, and for the *Good*.) Can a higher spirit of Malignity appear in men? or is it probable they would presume so, if their expectations were not high? and with what confidence or credulity can this Man affirm, that no Protestant had a hand in that *Act of Justice*? Was there not a Protestant of them all (above six score) appointed to sit upon him? or if he means no Presbyterian, and accounts none else for Protestants) yet it is a most strange indiscretion, and thick emotion of passion, that impedes his eye from seeing the most of that judgement, and of the largest size and Character too, that sat in that Court. Or what proof can he produce to make good the charge of *King-killing* (much lesse (I presume) that it was of the *Jesuites* laying?) or if he cannot, how will he expiate and compensate for the injury, obloquy, and publick Infamy? Could common sense or civility take this Liberty, but upon some design or other presupposed, able to indemnifie for all? Seeing the *Parliaments Act* was in open justice, but *Jesuites Act* in *Plots*, and *Clandestinely*; yea, they indeed murder, but the *Parliament* executed judgement; they do it by inferior hands, but the *Parliament* by superior: they sackingly and perfidiously, but the *Parl.* honourably and after Conquest; they do it for confusion and disorder, but the *Parliament* did it for peace and publick safety: They to destroy, but the *Parliament* to keep the good and ends of Government. So that with what forehead can any man (or malice it self.)

sug-

suggest, that this was a thing said by the Jesuits, but with an intent to write, indeed after their copy, in as bloody Characters, if he can? at least let us suspect it, seeing Mr. Baxter saies, p. 341. *I confesse, I think an ingenuous open Papist should have a great deal more gentle dealing from our Magistrates then these. For my own part, I must confesse, I feel a great deal of charity in my heart for a conscientious plain dealing Papist, and I would never be guilty of cruelty or rigour to them.* Thus far have these two Champions appeared open faced, in this first Design of Establishing the highest Acts of the Commonwealth upon the Jesuites and that Fraternity; but let the sober judge, and the Lord decide, who judgeth righteously, Psal.

II. The second Design is, to possess (if the People will but take a new edition of it) with this, that the Government by King, Lords, and Commons, is the Very Consignation and true State of the Good Old Cause; and that the Commonwealth Government is but a new Oglio, Tords-stool, and not worth the naming, the Good Old Cause; in Pamphlet, pag. 1, 2, 3, 4, 5. &c. for this he quotes the Votes, Orders Ordinances, Remonstrances, and Declarations of Lords and Commons in Parliament (and because he will not hear, or own the Cause of Parliaments since, I shall deal with him out of them) all the Commissions of the Lord Generals of the Armies; and the Scottish Covenants: but miserably misapplying them with Fallacious consequences, and conclusions upon them, both as to the ORIGINAL and MERIT of the Cause.

Exact. Coll.
Printed by
Husbands,

1. He is very Remote from an Honest, Ingenuous, and Right stating the true Good Old Cause, in its ORIGINAL; when he saies, p. 2. the first Original was the Kings coming into the Parliament, Jan. 4. 1641, to demand the five Members; and that upon this breach of privilege, the Houses required the power of the Militia. True, this might initiate that part of the quarrel with the King, (for breach of Parliament-Priviledges) but was this all? or all the Cause? With his leave, we finde (even in his own Book of Coll.) the Good Old Cause (for substance) asserted before that, and by both Houses of Parliament (which he might have seen without Spectacles, had it pleased him) For depriving the Bishops of Votes in Parliament; For abridging their usurped power: For the taking away all oppressions in matters of Religion;

Ph...

For tenderness to weak consciences; For the due executing those good Laws made for the securing the LIBERTY of the subject. So on that fifteenth d. in the Remonstrance of the State of the Kingdom: Against Bishops, High-Commission-Courts, Prerogatives, forced Loans of Money, Injustice: and further, p. 10. for the better preservation of the Laws and LIBERTIES of the Kingdom: that all illegal grievances and exactions be presented and punished, &c. Also, that the Good Old Cause for our Liberties Civil and Religious, was asserted before this Breach of Parliament-privilege, may be seen by the King's own Reply too; Sayes he, *The fears and jealousies which may make some impression in the minds of our people, we will suppose may be of two sorts: Either for Religion, or Liberty, and their Civil Interest, &c.* Now, This — may easily obviate Mr. Prin's *jacturam* upon the *Surdum*; first, for that this breach of Parliament-privilege (by demanding the five Members) was not the only Cause of the Contest (or of requiring the Militia) much lesse of the Warre between King and Parliament; (which he saith, ended in the mutual destruction of each other, pag. 21. 13. 14. But it is our mercy that it is no such matter; and that the Parliament did, and doth survive, do what they can that would not have it so) but withall, the *Salus Populi*, the *Safety*, and *Liberty* of the people (both in *Spirituals* and *Civils*) was the Cause of the Contest.

2. That breach of Parliament was not the first Original (neither) of the differences betwixt the King and Parliament, which we find were very *Wide* and *High* before that: And all indeed upon the account of the Good Old Cause (as to substance, though indeed but an Embryo, unformed substance, to what it arose up to after.) But Mr. Prin gives the Go-by to all this, and puts in at another Port, or indeed part (and that mistakenly too) for the WHOLE; besides, 3^d. even in that Declaration he refers us to (pag. 38, 39, 40.) the Parliament for the Vindication of their worthy Members do assert the Liberties and Rights of the people (before mentioned) as much as the Privileges of Parliament.

3. In the Matter or Part of the Cause, by the Declarations of the Lords and Commons, Jun. 10. 1648. he thinks to Win all at one throw; because the raising of the Militia, and after that an Army (by the Propositions for Money; Plate, Horse, Arms,

Arms, and men, was, for King and Parliament; and for the suppressing of the Traiterous designs of his wicked and Malignant Counsellors, and to maintain the Protestant Religion, the Kings Authority and person in Royal Dignity: the free course of Justice and Laws of the LAND, Peace of the Kingdoms, and Priviledges of Parliament: and here (saith he) you have the Good Old Cause, truly, clearly, and fully stated by both Houses of Parliament, in every particular branch thereof. But let us a little unravel and Extricate the matter and ground of the quarrel between us and the King, from his Fallacies, (*Extra Dictionem*, as well as in *Dictione*;) we do not deny but here the Good Old Cause appeared; Yet not so fully, truly, and every Branch thereof stated (as Mr. *Prin* affirms) or as it grew up unto afterward, both in Parliament, Army, and Nation; yet in a sense (or *secundum quid*) it did appear thus.

1. For King and Parliament together, as the *Supream Counsel* of the Nation; And yet at the same time too AGAINST the King so farre as he was inseparable from his Evil and wicked Malignant Counsellors: the reason is this, because the *Majestas Realis*, or *Tutilaris*, the Protecting Real Authority and Majesty of the King was with the Parliament all along; though the *stipularis* was with his own person and evil Counsellors. So that they must needs carry on All in the Name (and Authority too) of King and Parliament; so long as Kingship lasted. Therefore when the King in person entered the Parliament, and demanded the five Members, the Parliament declared, Jan. 17. 1641. the same was a Traiterous Design against King and Parliament. For indeed they were both (in the Authority and Majesty Real) so long as the King adhered to his Evil Counsel. They fought not against his Real Majesty, but denied that he had it with his Evil Counsellors whom they engaged against, (and so against all that could not be separated therefrom.) See the Declaration of Lords and Commons (for I must meddle with no other to Mr. *Prin*'s *Exam. coll.* Cause) they close it thus: So that it rests only, that P. 464
the FREE-BORN English do consider whether they will adhere to the King and his Parliament, by which they have so long enjoyed all that is dear to them; Or to the King (seduced by Jesuitical Counsel and Cavaliers, who have designed all to slavery and confusion; which by Gods blessing, and our joyned endeavours, may be timely prevented.

2. To maintain Religion, the Kings Person and Authority, Both Houses of Parliament, the Laws and Liberties of the people, *i. e.* so far as they could consist, or be kept together, was the CAUSE: but when that was impossible, and could not be effected; no, nor by all the Remonstrances, Intreaties, Messages, Treaties, or Means used (day and night) for that purpose; Then their Work was to maintain what they could of it, *viz.* the Liberties of the people and their Representatives: and this was the GOOD OLD CAUSE. To satisfy Mr. Prin (if it may be) by the Resolves of Parliament, when both Houses sat, 20 May 1642. Resolved, That whensoever the King maketh Warre upon the Parliament, it is a breach of the trust Deposited in him by his people, contrary to his Oath, and tendeth to the dissolution of this Government, *i. e.* Kingly Government; and Was not this the Good Old Cause, I pray? Even in Mr. Prin's own account, Anno 1642. (though it be not now.) The Consequent of the Argument is obvious to every eye: If the King made the Warre upon the Parliament, it tended to the Dissolution of his (Kingly) Government; But the King made the Warre upon the Parliament, by Mr. Prin's (and Mr. Baxter's) own Concession, (who say, the Parliament were on the Defensive) and by their own Argument it must be then the Good Old Cause, which stands upon the dissolution of that old Government (*viz.* King, Lords, and Commons;) and which maintains now (*in sensu Composito*) all the Rights and Liberties of People and Parliament, though the Kingly Government be lost, and dissolved by his own Wars.

3. And although there be a truth (yet it is not all the truth) that Mr. Prin says, but with *fallacia Accidentis*, and improperly, seeing the predicated Liberty and Rights of the People require neither a House of Lords nor Court (I mean of King) to the Essence of them. This form of Government (by King, Lords, and Commons) being laid in the thick of Popery by King Henry 8. (for the Popes Interest as well as his own, Mr. Prin cannot deny,) which merits the denomination of his Good Old Cause; This indeed was hatch'd and laid by the Rascall Gibberish, but not ours of the Commonwealth. And the truth is, if we desire to be reduced to dark Popery, and stark Slavery, Mr. Prin's Good Old Cause is then the best. But will he weigh the Grounds upon which the most Honourable Parliament that

ever

ever went before it; declared the *House of Lords* dissolved (as well as *Kingship*?) March 29. 1648. The Commons of England Assembled in Parliament, finding by too long experience the *House of Lords* to use less and dangerous to the People of England. So upon March 17. 1648. *Wid. Scobel. Coll. a. part. pag. 8. Chap. 16. 17.* Abolition of the *Single Office*; a most happy

Way is made for this Nation, (if God see it good) to return to its just and Antient Right of being Governed by its own Representatives, National Meetings in Council from time to time, &c. This was all upon the account of the *Good Old Cause*, and is indeed the *True Old Cause* first contended for (in the more inform substance of it) now in a better excrecence of Beauty, and Perfection above what before appeared. And if Mr. *Prim*, or Mr. *Baxter* can make it appear, this was plotted by the *Jesuits* (as we can theirs by *Papists*) I shall become their *Proselyte* in the *State of the Case*; but if that yet he will maintain the *House of Lords* in the foundation of them, I must desire him to reconcile himself to himself, or his present Argument with their former Action of expelling the *Bishops* (*Lord's Spiritual*) out of that *House*; since they were also from the first foundation of it, and had an equal right to sit in it (by all the *Laws*, *Customs*, and *Statutes* of this Nation for it) with the *Lords Temporal*; (and yet this was accounted an *Act* of the *Good Old Cause* by himself at that day.) Also whether indeed (*Secundum jus*) the *Lords* did not dissolve their *Own House*, (as to the foundation of it) then? and by that *Act* of both Houses? and so to continue until another *Bellum Episcopale*, or *Presbyteriale* do alter the *Case*, and so the *Cause*? or raise up their Reverend *Fatherhoods* upon the *Wool-packs* again, to usher in their *Lordships Temporal*, as they did them OUT? but.

4. That this his *Cause* is the *Old Cause*, (and that which *Delinquents* and *Malignants* have so long strugled to keep alive) we cannot deny; But that it is the *GOOD Old Cause*, and not the *BAD*, yea, the *VERY BAD* (and the *Worse*, for that like *Ranunculus*, the longer it stands the stronger it smells; An old *Serpent* has most poyson, an old *Dog* bites deepest, an old *Thorne* rankles most, and an old *Disard* is hardest to please; for *quo magis senescit, eo magis stultescit*, as 'tis said of *Brabant*) I say, that ours is not the *Bad Old Cause*, as Mr. *Prim* doth state it, We can,

and do deny. Nor can he prove by all the help of his *Concordance* upon the Word *Old* (which his seventh p. is so full of) that HIS is the *Good Old Cause*, or written in the *Grand Character*, (but by a surreptitious applying of the *Letter*, and a beging of the *Question*.) Neither think I that he intended his *Idolized Idea*, (of *King, Lords and Commons*) to be meant the *New Creature* (though he saith that ours is of the *OLD MAN*, pag. 7.) I suppose his *Divinity* is better then his *Dialect*, unless it be, that he has an expectation of having it *BORN AGAIN*: Which, how *impracticable* (as well as *improbable*) it is, let all *Good men* judge; not so much for this, *How can a Man that is OLD be born again?* as for this, *How can a Rotten corrupt Carcass* (of the Cause) so long since exploded, condemned, *defunct*, and laid in *dust* where it stinketh, (and there let it lye until the Resurrection) be *born again* in this Nation? But this for the second *Design*.

3. *DESIGN*, is to represent the *Commonwealth-Cause*, a Monster, of a *New Breed*; or, as Mr. *Prin* says in the Margin of his 1. p. *It was begotten but in March 1648. How then can they call it OLD?* or the good old *Man*, or *Cause*, without a contradiction and absurdity? (the like in p. 7.) To which We Answer.

1. *Ex Opposito*, or in opposition to the late (the last) *Apofstacie* since *Anno 1653*. mistaken for the Cause; it is called the *Good Old Cause* without absurdity, or contradiction. 2. *In sensu Composito*, (as I said before) or so far as it comprehends all that ever was contended for, by *Parliament*, *People*, or *Army*, in the sense, End, and equity thereof, (*viz.* all those *Ordinances of Parliament*, 10 Junii, & 5. Julii, & 14 Martii 1649. & 3 Aug. 1643. *Earl of Essex* his Commission, 14 Aprilis, 1643. and my Lord *Fairfax* his Commission, 15. Febr. 1644. and the *Covenant*, all (quoted by Mr. *Prin* :) to keep up Religion in purity, Reformation according to the Word of God, the Liberty and safety of the people; the Priviledges of Parliament, and the Authority of the King (which is yet up in Parliament, and more too) and the Person of the King *IN* (mark that) *IN* the defence of the true Religion and Liberties of the People, &c. these are the express words, in the Letter of them; now so far as ANY of these, or ALL these could stand together, the *Commonwealth* doth preserve them; but where any of these (in the Letter

Letter, and forms) be incompatible, the ENDS of them are kept (if the *Forms* at that time in being, be lost, or altered;) and has Mr. Prin forgotten when the *Good Old Cause* (even in his Own Account) Anno 1642. was glad to keep up this very *Method* and *Kernel*, to justify it (then) as well as now, viz. when the *Question* rose about the *Militia* vid. *Exact. Coll.* pag. 170. and how *Laws* are to be understood, and obedience yielded, the King claiming the *Militia* by Law; which was thus resolved: *There is in Laws, an EQUITABLE, and a LITERAL sense; When there is a Grounded suspicion that the Letter of the Law shall be improved against the Equity of it, (i. e. the PUBLIC GOOD, whether of the Body Real, or Representative) it gives a Liberty to disobey the Letter, and to obey the Equity of it.* These are the very words of the *Good Old Cause*, when Mr. Prin so accounted of it.

3. *A Deposito* (it is the *Good Old Cause*; and so called discriminatively from that (*Bad Old Cause*) which Mr. Prin hates, and is deposed, which is proved was founded by the *Papists* (viz. King, Lords and Commons.) But let me ask him, if like the Fowl *Ibis* (in *Egypt*) he had his Liberty to remove all, that he accounts Garbage and filth in the *Commonwealth-Cause*, yet would he not (by this) leave a *Worse* behind him then ever he found? Convince us of that, and then cry up Mr. Prin's *Good Old Cause*, &c. But,

4. *A Posito*, or from the foundation of our *Good Old Cause*; we call it so, for that it is laid in the LAW of God, of Nature, and in the fundamental Rights and Reason of this Nation; in the Liberties of the people, and Privileges of Parliament their Representatives; which are of long standing, and were before ever the Government by King, Lords and Commons, came into this Land. These were contented for not onely against the late Kings, but his Predecessours, and hinted at in Parliaments many years ago; called (in Declaration of Lords and Commons, July 12. 1642.) the Birth-right of the Subjects of this Land, &c. which lately rose up to more *Maturity*, and to such as the King takes notice of, in's Complaint to the Parliament, (vid. *Exact. Coll.* p. 470.) in these words; *He sets every day Tractates published against his Crown, and against Monarchy its self.* So that on all sides We see this was, and is the *Good Old Cause*; nor can Mr. Prin, with any colour deny it; onely

by his fallacy of *non Causa pro Causa*, p. 3. endeavours to evade it.

4. *DESIGN*, is to make us believe that the *Commonwealth* is the most ignoble and sordidus *issue of Apostasy*; his Words are, p. 3. ult. *Those who were first raised and Commissioned by Parliament for its just defence: yet are at last degenerated into the greatest Apostates from, and violentest Enemies against it.* Whereas indeed the contrary would be most evident; viz. if after all this Blood and Treasure spent, we should recede again to *King, Lords, and Commons*, laid aside so nobly by the People, Army, and their famous *Representatives*; yea, so highly to the glory of God, Renown of this Nation, Terror and dread of all our Enemies at home and abroad, who like *Botes* were whetting their *Tusks* in their own foam, (*Corruptio optimi pessima est.*)

2. Hath not experience taught it all along, that nothing is more obnoxious to Parliament-Privileges, or ready to invade them, than a *Kingly Prerogative*, and a *Negative Voyce* in himself, and his supercilious scowling Lords? was not Mr. *Prin* of this opinion at the *Kings* demanding the five *Members*? and if the *Sword* be kept in its proper place, for the service of the *Commonwealth*, it will be far from over-awing the *Freedom of Parliament*, or enervating of their just Authority in the Nation.

3. But the truth is, if the *Commonwealth* were Mr. *Prin's* *Client*, or took his Counsel, it would quickly come to that; As the *Fable* says, Whiles *Alphon* had his own and proper *shape*, he had all his *Currs* at his own Command; but when he did degenerate (or turn into a Beast) he was made a prey to his own *Dogs*; and so would the *Commonwealth* to her veriest Enemies; and we should soon see a *Troop* to be decreed then in *OX*. But to prove that it is so, p. 4. l. 1. he affirms, *that the blindest eyes may most clearly discern it*; and I think so too; the truth is, he had need to deal with such as have had their *right ears* cut off (with *Malchus*) or their *right eyes* put out. He puts me in minde of a Man who was much taken with a Horse, both for make and colour; and after he had bought him, asked the fault of him, (which he should have done before;) but the *Courser* told him (for his encouragement) he had no fault but this, that he was a *DARK Grey*: and so he was a *Grey*, but as *blinde* as a Beetle,

Beetle, dark indeed, it is but a folly to like the COLOUR that he puts upon his Cause, if the blindest Man may best discern it.

5. Grand DESIGN, is to revive the Memory of the late King's Death, with such circumstances as may set it out for the most Odious Act that ever was done in England: thereby, the more highly incensing the Commonwealth's Enemies, and colour their cruelty to the Commonwealth's friends, if ever they fall into their fingers, or if they may sit but as Coroners upon it. Mr. Baxter of the Two, is most open-faced: for p. 317. 318. of *'s Key for Catholicks*, he first forges a story, or unlocks a Cabinet full of Dilemmas to finde out the Plots (which he calls the Jesuites Plot, that they might bring upon this Nation the Odium of King-killing, and p. 321, 322. by twelve undeniable Arguments (as he calls them) he is pleased to say the Fact to be so odious as that no Protestants had a hand in it; and the World (says he) knowes they (the Army) were saine to Master London, the Parliament; to imprison and cast out the Members, before they could accomplish it (here he refers to Mr. Prin) and sayes, It is well known to All England, that before, and since the doing of it, the thing is disowned and detested by the main Body of the English Nation, Nobility, Gentlemen, Ministers, and People. And that the Protestant Ministers so opposed the Kings Death, that they drew upon them the Odium of the Corrupted part of the Army. And that the London-Ministers unanimously concurr'd in an Adresse to prevent it, printed their Abhorrence of it to the World; and many of them were imprisoned, Mr. Love beheaded, and many others put to death about it. And that the Kingdom of Scotland (as he calls it) disowned it from first to last, &c.

Now what means all this ran'acking in the Tombs of the Dead, but to raise up evil Spirits? for if they had done it but like Alexander when he had opened Cyrus's Tomb, to set a Crown upon his Hearse, and so as silently have shut it up again; it had been tolerable, and they had left room for more Charity, at least to think that excessive Love to their Persons gave the vent of these Passions; but as they handle the matter, it makes us doubt whether Love to them, or hatred to others did help most in the Obstetrication of this hurtfull matter, and unworthy Accusation, which the Lord convince them of, and humble them for. Mr. Prin, p. 6. mentions the Declaration of
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the Army for settling his Majesty in his just Rights, the Parliament in their just Privileges, and the Subject in their Liberties and Freedoms. All which was effected; for his *Majestas Tutilaris & realis*, had its just right in the Parliament, and in our obedience thereto, (and his *Majestas Tutilaris & personalis*, say they, had his right too, with his evil Counsellors:) in the Commonwealth also, the Parliament have their just Privileges, (which they are deprived of in and by the Kingly Government) and the People have their due and just Liberties Civil and Religious; and is not this the *Good Old Cause*? but without doubt the Design is to make the *Dead Body* bleed afresh (by Sympathy) if they can, and then to condemn the Worthiest Assertors of our *Free State*, for Murderers and *King-killers* (the Lord shew them more mercy! we see what quarter they will give us, if they catch us) far be it from me to aggravate their evil, and much more to excite any in Power or Army against them, whom I have had a very worthy esteem of, (but in this matter;) and truly, I hope, I would rather *potius peritulum quam perditulum*, die then destroy; onely I must be faithful to warn of the Danger. What need we wonder now that the Exchange was so full of the Lists of them lately that sat in the high *Court of Justice*, as if the Popes *Taxa Camera* had been sent over, with the rares of all sins Venial and Mortal? Sure then 'tis time to look about us, lest SHEBA be too forward for us; *Who 2 Sam. 20. 1. blew the trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his Tent, O Israel!*

6. DESIGN, that Mr. *Prin* and his Brethren seem to have, is to disaffix People with that Parliament, if they can, (as being the most terrible of any to the Enemies of the Commonwealth) that fixed the Government in (or the Balance of) a *Free-State*, after the Dissolution of *Kingship*, and *House of Lords*; and to possess the Nation with this, that there is no visible Authority in it, but the meer power and force of the Sword, the onely *Good Old Cause* now (sayes Mr. *Prin* p. 6.) cryed up. The truth is, that *Parliament* was interrupted (we do not say dissolved) by a sudden recoil, we say not a total or intentional alienation of the *Militia*; yet so, as their *Seats* (it seems) in *Parliament* could neither sit, suit with, nor hold any other men in them to this very day (after many an *Essay*) which is observable

observable. And so, as that the Army are made the more sensible of those *Malign Influences* and Effects that *Interposition* had; which did of late eclipse both *Parliament* and good *People*; which will make them a thousand times the more to welcome and value the Lustre and Blessing of their restored Light and Liberty; and as liberally to Compensate it by their very faithfull return to their good *old Trust*, and proper Stations, so as to preserve the *Parliament* (for future) from the like Proreption or Perpetration of any. Besides, thus we have learn'd by it, that if any Project do deprive them of our hands, yet it cannot be with the depredation of our hearts, so long as they keep up the *Good Old Cause* with life, fortitude, and fidelity. And this also we learn, that when those *Arms* do fail us, we can exercise other *Arms* and Artillery, that (through grace) hath never fail'd us, *viz. Faith and Prayer*. Yea, this the *Parliament* may learn, that when Providence doth permit so high attempts upon their Privileges or Persons, it is in order to an edition of an *higher Trust*; that they may be taken off of an *Arm of flesh*, or carnal confidence, and conclude, that in the presence of the Almighty, and Glory of his precious Name, in the Affections and Prayers of his poor People, and in their own *Innocency* and faithfulness, is *Protection*, *Ammunition*, and a *Life-guard* to be found, sufficient for them. Their enemies too may learn this, that no *Militia* diverted (or rather perverted) can confiscate us of God's favour, or keep off them from his anger, that are pertinacious to persist in their *bad Old Cause*. But in a Word, there be so many and weighty Reasons for the sitting of that *Parliament*, both for the satisfaction of the Nation, for the maintaining and further managing the most excellent *Good Old Cause*, the blessed Interest of *Christ* and of the *Common-wealth* yea, for the keeping up of the face of Authority (in the *Majestie* still) to the dread of all *Foes*, and the more endearing of all *Friends*; healing the Wounds and Divisions of our old acquaintance in *Army*, people, and *Councils*; raising of money to supply present Necessities, Straits, and Exigents, in *Army* and State; and indeed, to make them some mends for the Interruption they had in *An. 1633* (this being the most united and loud call of the *Mis-afflicted*, who doubtless will welcome them into their places with great *Rejoicings*) I say, these *Considerations*

raisons can quickly wipe off those *Aspersions* the enemies would bestir their *Recalling* with; and if Mr. Prin. will be dashing in the puddle, he will cause but the dirt to fly about his own ears.

But now READER, it must be left to thy judgement, upon the Argument between us, which is the *Good Old Cause* contended for, and who indeed are the Wily *Gibeonites* that come in with their clouted shoes and mussy stuff, to deceive with; Worm-eaten *Matter*, or food fitter for MAGGOTS (such *Genius*) than for MASTERS of Reason. The Dung-bill-Hy (says the Story) bragg'd of his descent, as more excellent than the *Painfull Bee*, because he came of a Horse; whereas indeed he rose but from the *Horse*; Dung; the Application is easy, for theirs arose in the thick of Popery, from the Excesses of the times, and must we keep it up? Methinks this *Antiquary* and his Conlociates, might set the pace of the old *Arcades* the next time, who boasted of their *Antiquities* (forsooth) as two dayes older than the *Moon*. I can inculcate his CALL to all, that are not under the Jewish Curse of hearing and they will not hear, or seeing and they will not perceive, to examine accurately and find out, (if they can) any other *Good old Cause*; but that which we have asserted, and Mr. Prin. hath deserted above these ten years. Yea let All Officers, Soldiers of the Army, Friends or Foes. Any or All that have their Wits about them, Grace in their hearts, or Honesty in their lives, and a good Conscience let them consider and duly perpend, which is the *Imposture* or spurious off-spring of *Apollary* (the *Common-wealth Government*, and a *Free-State*; or a *Kingly Government* and slavery again;) for I do profess, if he or they will yet dote upon his *Old Idea*, I will cease to wonder at *Caligula's* folly for falling so in love with his Horse *Incitatus*. But to his exhortation out of *Bernard* (misquoted by him, p. 8. for it is in *lib. 4. de Confid. to lib. 8. Florent. Cap. 21.* but not so fit for his or this purpose.) *Spiritualis ille homo qui cupit delectari, nullo a nomine indicatur nisi opus suum crine quo ad am confirmationem promittit. 1. Quisquis in licet, 2. deinde in decet, 3. Postremo in expedit, &c.* The spiritual Man is he that judgeth All things; and that he himself may be judged of no man, he foreseeth every thing he does with a seven-fold consideration, *Why better is he* **LAWFUL?**

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Now indeed what course this can be taken, is *Lawsfull* before God and Men? or that can free from the Blood that has been spilt. And besides, is it in the case of a Wife? *1 Cor. 7. 39. She is bound by the Law so long as her Husband liveth; but if her husband be dead, what then? must she keep up his dead shape? or this Corpse above the ground for her only husband? must that lie by her, putrifying and infecting the air? at bed, at board, and in her bosom? (as Mr. Prin would have his Old cause, so long defunct and gone?) No! no! this is not Lawful; but if her husband be dead, she is at Liberty, and this is Lawfull. 2. Whether it be comely and amiable? I am sure, a Commonwealth was so in Israel Numb. 24. 3. How goodly are thy tents, O Jacob! and thy tabernacles O Israel! Jer. 6. 2. Ezek. 16. 14. and their degenerating from it was as great reproach to them; *I say 1. 21. 22. 1 Sam. 8. 7.* and as sure am I in England, that it would be little becoming us to keep up any monstrous or most ugly declension, by setting up one or other misshapen *Hydra, Chimera*, or Creature after Mr. Prin's old Cause, which puts God and the Devil together in the Balance. 3. WHETHER IT BE EXPEDIENT? Sure, circumstances consider'd, no other *Expedient* can be found so practicable, and desirable; so lawfull and so amiable in the eyes of God and good men. But a few words*

*To the Honourable Council of Officers:
our Army, and friends to the Good
Old Cause.*

I Am a poor WORM (a despised dust) who am now come out of my HOLE, where I have lay'n lamenting for these four or five years last past, under the dark and cloudy dispensation that pass upon us; but therein have been so much of the Grace, Wisdom, and Faithfulness of our dear God, (*JEHOVAH VIREH*) Grace to Refine us! Wisdom to Try us! and his Faithfulness (O now!) at last to save us! (as we hope) and with such spirituall advantage to our poor Souls; that we may conclude upon what *Thomassius* once said

to; *four in banishment, PERISSEMUS NISI PERISSEMUS;* *We had been* (certainly) *undone, if we had not been undone;* (thus uncertainly) *praised be the Lord for it.* And therefore as *Joseph* said unto his *Brethren*, *Gen. 45. 5, 7, 14, 15.* (over whom he wept for joy, and kissed them all, and thus would we over you) *Now be not grieved nor angry with your selves, for it was the Lord that appointed it, that we might be PRESERVED,* (ver. 5. *to preserve life* (of *Lemicojah*) *unto a Reviving,* so *Septuag.* *u. Lxx.* or as it is in *Arab. Magentaban* (where the *Mis* is *Causa*) that we might be kept to your help and assistance) *this is the Lord's doing, and it is marvellous in our eyes!* This is such a *VICTORY* as you never had before, your former was a *Victory* over your *enemies*, but this is a *Victory* over your selves; in the first you conquer'd like *Souldiers*, but in this like *Christians*; in the first way was *Alexander* a famous *Conquerour*, but in this last way was he miserably *Conquered*. Wherefore pursue your *Victory* in the name of the Lord, and preponderate the weight of the Work before you, with the danger of delaying that which is expected from you: *Nequam & Nequaquam* are near neighbours, both enemies to the *Good Old Cause*; rout them out of your *Councils*, and take your *March* (as *Numb. 33. 29.*) from *Mitchah* (which signifies *sweetness*) to *Chashmonah* (which signifies) *Swiftnesse*; there pitch your tents for present, and the Lord prosper you. Now if my mite may be but accepted, I shall offer you the Sense of your *Old Friends*, in seven or eight sentences, wherein (I hope) have the mind of God, I am sure I have of some hundreds of his servants, after most solemn seeking of his face.

1. That there must be a full *Remove* of that old *Carcasse* (which Others call their *Good Old Cause*) that has put us to a stop, as *Amasa's* corps did to the People, *2 Sam. 10. 12, 13.* till it was quite removed out of the way, and then all the People went on apace.

2. Every wound Body must be soundly and seasonably *purg'd*, that the *Vitals* and Animals thereof may be restored and *serled*.

3. The speedy *Restoration* of the faithfull Officers of the Army, of the Parliament, and of All, is a probable means to prevent the *Diffusion* of ANY of the *Good Old Cause*.

4. Remember also that your *Old Friends* can do you

as much good as your *Old Swords* ; when you need them.

5. And that your *Opportunity* is seconded with their *impertunity*.

6. Also, remember to set your *Christian Names* before your *Sir Names* in every service.

7. And when we drink of the *Brook*, let us think of the *Spilling*.

8. If any amongst you touched with the late *Defection* must be retain'd, let it be without danger of the like *Infection*. And for others *satisfaction* as well as their own *Sanctification*, let us subject unto you this one consideration ; Whether they might not be prepared (like the *Captives-woman*, Deut. 21. who was set a mourning forty dayes, her *Haire* cut, and her *Nails* pared, &c.) We mean, by some deep *Humiliation*, and *Demonstration* of a *Real Change* ? By this means you will work out all jealousies, and wonderfully knit our hearts unto you, as well as oblige our *Persons*, *Purses* and *Prayers* for you, with as mutual indearments between us (as ever were) to live and die together for Christ, and the *Good Old Cause*. Trusting to see the *PLANT* of *RENOWN* in this Nation yet, and the most excellent *FOUNDATION* of *Many GENERATIONS*, Even so ! *Amen*.

To



To the READER.

THe so Acceptable Declaration of the Army, for the return of the Parliament to their Trust, was published since these Papers were in Presse; otherwise it had been proper to have presented them to the Parliament (as to the Authority visible.) so much concerned in them, and in the Good Old Cause. But we hope to attend them in the Numbers of the well-affected of this Commonwealth (particularly of them in this Citie) by a more Considerable Application speedily! whom the WONDERFUL, the COUNSELLOR, the MIGHTY GOD enable, and ennoble to do Worthily in this his Ephratah; to the raising up the (almost extinct) Renown of this Nation; and Interest of our Lord JESUS; For the which his poor Prayers and Faith shall be continued dayly, through Grace, (among the thousands of Israel) seeing as the Apostle sayes τὸ θεῶν ἐστὶ τὸ παντ' ἔσθ' οὗ who is (in the optimis & ultimis, vinculis & vehiculis of our dearest Christ, and of this his Good Old Cause) theirs to serve,

I. R.

F I N I S.